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HEALING, HEALTH
AND HAPPINESS

THE GIST OF IT

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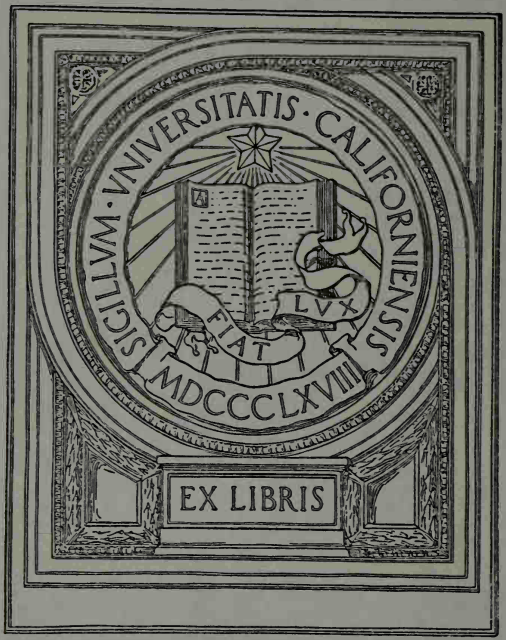

IN MEMORIAM
CARL RENZ, M.D.

THE GIST OF IT

To
Dr. Carl Remy
with compliments of
the author
Haydon Rochester.

THE GIST OF IT

for

HEALING, HEALTH AND HAPPINESS

HAYDON ROCHESTER, M. D.

"AND WITH THY GETTING, GET UNDERSTANDING."

FOR

"YOU DO NOT HAVE TO FIGHT,
YOU DO NOT HAVE TO STRUGGLE,
YOU ONLY HAVE TO KNOW."

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THE GIST OF IT

—you can be well

No disease is a thing in itself, but is either a reaction or a compromise.

Acute disease is nature's reaction to contamination and signifies vitality.

Prompt recovery is the rule.

Chronic disease is a needless compromise of feelings, tension, morbid suggestion, ignorance, fear and neglect.

It is therefore but an artificial thing and you can break it.

The law of healing is the perfect law, silent but eternally operative.

—you can be happy

Unhappiness is merely maladjustment, or the final effect of faulty adaptations.

Readjustment is always feasible, with restoration to capabilities otherwise undreamed.

—you can prosper

It is the God-wished birthright of every living creature that he be well, happy and prosperous in terms of his own unfolding personality.

You are an aspiring human soul.

Receive and demonstrate now.

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INTRODUCTION

THE writer of this book was born and bred to be a physician, being the fourth of his name in his own family, and having been afforded the utmost advantage in training, both in this country and Europe, may be presumed to be qualified to take an intelligent and experienced view of the subjects herein considered.

Succeeding some years of general medical and surgical practice, the special field of nervous and mental disorder was cultivated, and this revealed the importance of a comprehensive knowledge of psychology, which shows, by penetrating to first causes in the problem of human disability, that about four-fifths of all ailment consists essentially of mental or emotional tension, reacting upon the mind or the body to produce the symptoms manifested.

In other words, most abnormalities are in fact nothing more than the outward evidence of an unresolved straining compromise among motives in conflict, or the material resultants of contending, internal, and strictly psychological forces, frequently unconscious or subconscious, and therefore requiring this objective exposition to the end that they may be dissipated.

Part I of this volume presents the psychology involved, part II sets forth the basic principles of good health and healing, and part III presumes to rationalize a still higher realization without which no soul is sound.

The book should be read more than once, in order to derive its full message, which is purposely compressed for transmission; and occasion is here taken to make grateful acknowledgment to the psychoanalysts for an essential element in the writer's professional equipment; to Mrs. Harriet L. McCollum, psychological lecturer supreme, for her practical awakening to the resources of the subconscious; for the gracious inspirations embodied in Part III; and to all others who both knowingly and unknowingly have contributed to the author's enlightenment and unfoldment.

PART I
PSYCHOLOGY

ELEMENTARY PRINCIPLES

In opening a subject, it is good to present immediately the gist of one's argument, and to set forth clearly its basic principles. That the mind rules the body, and that much sickness is really mental, is occasionally recognized, but exactly how and why this is has never been fully explained.

We here propose to show that mental and emotional tension, being pre-eminently dynamic, is correspondingly responsible for all manifestation and the modifications observed. In other words, thoughts and feelings are the unceasing forces which move and fashion our otherwise inert bodies and are even responsible for their creation.

Energy

Our first realization should be that of the universal basis of all manifest existence in energy, that living, indestructible yet convertible urging vibration, which is constantly accumulating within us, to be from time to time discharged in physical, mental or emotional activity. We here give the full comprehensive meaning to the word energy,

whose electronic condensations compose the atoms of physical matter, and which manifests otherwise in the well-known forms of light, heat, electricity, motion, growth, etc., then mind, and supremely as spirit.

As living beings we are constantly assimilating and generating energy, out of its sources about us and within ourselves, where it accumulates. As human beings we express this energy in physical and mental action, or function. Hence, rather than mere bodies, we are in reality active, sentient organizations of energy, for whom normality requires a sound, well-nourished physical structure, in progressing phases of adequate coherent function, varied by rest and recreation, and actuated by innate motives in harmonious adjustment. In other words, a state of appropriate healthy balance between accumulation and disposition of energy is essential to well-being.

Mind and Body

Psychology signifies the manner in which energy operates mentally, and to successfully cope with disease and disorder, we must become acquainted with certain psychological mechanisms, such as suggestion, distraction, repression and the like, and realize the absolute unity of the organism as a whole. The mind and the body are not separate things,

but are merely differing aspects of the one unified self, changes in one of whose aspects are reflected in all the others. For example, the emotions of fear and anxiety paralyze and contract the mind. This condition is then conducted to all parts of the body, and contraction becomes the order in every cell and structure. Because of differing personal susceptibility this contraction when persistent may clutch the bronchial tubes as asthma, the muscles of the back with spinal pain or bony displacement, the walls of the stomach, causing dyspepsia, the tissues of the kidney, producing Bright's disease, or it may warp the general state of being with some nervous affection, or even mental derangement. On the other hand, real disorder in a bodily part sends its distress to the mind, whose consequent strain of suffering and fear can keep returning to the part, even when it might recover, and form a vicious circle of chronic disability which persists indefinitely until the mental strain is removed.

This intimate association between mind and body is well attested by such obvious illustrations as the reddening of the face in shame or embarrassment, disturbance of heart action by fear, nausea produced by a repulsive thought, obstructed liver and constipation from anxious constraint, excessive kidney

action from feverish excitement, and numerous others, to say nothing of the corresponding recovery when the distressing emotion fades. Such purely psychological elements as emotions, then, by their definite influence on the responsive tissues, are seen to determine physical conditions, but to fully explain their responsibility for continuous disease and disorder, additional factors must be considered.

PSYCHOLOGICAL MECHANISMS

All that we know or react to comes to us in the form of impression or sensation, hence this is the first phase of any experience. Detection or recognition follows next, accompanied by association to previous experiences, and this is called perception. At the same time there begins reaction, with little or much emotion, according to the intensity of the experience, and the coming into an adjustment or attitude. From this point any further progress, or the direction of it, is purely a matter of choice. We do something about the experience or not, according to our motives and impulses. These are the simple elements, but there are also more intricate mechanisms.

Suggestion

The first of these is suggestion, or that process by which an idea is implanted with sufficient power to insure response. Suggestion may be intensified by repetition, and by reinforcement from previous associations or other sources of similar suggestion. It is a law to which all are amenable, and is most

effective when arising from or attended by physical sensation, which means that when we feel pain we are caused to believe something wrong, which is true, but suggestion may tend to exaggerate the sensation and give it undue significance. Indigestion, for example, causes excess of gas in the stomach, which by pressure on the heart can disturb its action and give some of the sensations and thereby the suggestion of heart disease. Treatment directed to the heart would then but reinforce this suggestion, as would also the repetition of the fancied heart symptoms which are resulting solely from the neglected stomach.

Distraction

Suggestion is further favored by distraction, which may exist as a disturbed, preoccupied or resistless mental state, induced by some undercurrent of feeling, an injury, a shock, or perhaps by deliberate mental fixation, which narrows or absorbs the power to reason clearly, and permits the adverse suggestions to take deeper root. If the subject having indigestion, for instance, were under great nervous strain from worry, his mind so distracted would not be free to discount the sensations of heart disturbance as merely gas in the stomach, and the more adverse

suggestion of heart disease would then be absorbed and manifested.

Defense

Moreover, a mechanism of defense may come in play, leading one, when hard pressed, to accept a suggestion just as it comes, as a way of escape from some obligation or predicament, and perhaps unconsciously, but when these mechanisms operate, the resulting disorder is liable to settle down into the inertia of habit, for with a line of lessened resistance established, the original sensations will doubtless recur, and continue to hammer their ominous suggestions into both mind and body, which in the manner shown may take them up and express them, spurious though they are. It might even be inferred that the indigestion which arose in the first place was merely due to worry, was perhaps aggravated by some dietary indiscretion, and would have been quite transitory except for the other factors. A sufferer from heart disease is thereby released from much, and we can all remember feeling sick to stay home from school. So countless other examples affecting any combination of organs, and with varying undercurrents of mixed motives, will readily suggest themselves.

Repression

A further determining mechanism is that of repression, which again brings out the importance of knowing these things in terms of energy. And since additional factors are also involved, we can get a better grasp of these problems by studying a psychological unit, for instance a single experience, such as a simple contact, like that of the palm of my hand touching the top of my desk. This experience consists of the motion of the hand descending in the air and then stopped by the desk, with the thus deflected energy transmitted to my tissues and thence to my consciousness as an impulse or sensation. Should this contact be made with violence or a slam, I would receive a surcharge of energy or feeling, and be thrown out of equilibrium into a state of tension, attended by tingling nerves and general strain, which would last some time unless I went through reactions to discharge this surcharge, such as rubbing my hand or uttering some expletive with feeling, when the tension would relax and relief at once be felt. But for some motive I might choose to repress all reaction and maintain perfect composure, when, if there were many repetitions, a limit to undisturbed endurance would be reached, and the strain would be reflected in my gen-

eral condition. In other words, the energy of the blow is received by my organism as an impact or charge which accumulates on repetition, and if I refuse to discharge the tension by reacting, puts me to great pains and eventually manifest effort to contain it.

The Complex

Every experience means the delivery into one of a definite volume of energy, and the same law holds in our more complex and highly organized experiences. The shock of a true bereavement, for instance, lays upon us a weight of crushing force, which holds and wears us down, and distorts our normal state of being, just so long as we retain it by repressing all emotion, and begins to lighten and release us in proportion as we vent our feelings, and permit the reactions which restore equilibrium. Such a volume of repressed, held-in feeling constitutes a complex, or mental sore, whose feeling tone, undischarged and racking the system, makes for distraction and exposes us to a train of pathological events similar to the one outlined, whereas reacting appropriately, in response to the urgent pressure, we retain no vulnerable spot, but return to normal balance, and even acquire increased endurance for succeeding stresses which are bound to come. Fur-

thermore, this same principle obtains in the case of agreeable emotions, for mirth demands its outlet in laughing just as much as sorrow in weeping.

Conversion

It might be objected here that it is not well to keep dwelling upon one's troubles, which of course is true, for it merely aggravates them, and leads to the disintegrating habit of self-pity. Though if a particular train of lament or complaint is being carried beyond due limits, it is because it is used as a partial or substitute vent for deeper trouble that is covered over, and therefore all the more in need of discovering and discharging. For the feeling that is fermenting in these submerged mental complexes reacts on the bodily tissues and undergoes conversion into physical symptoms, so that obstinate physical nausea, for instance, can be due entirely to a suppressed mental repugnance, and will disappear completely upon discharge of its underlying complex. Hence conversion is another important psychopathological mechanism and suggestive of the requirements for correction.

Summary

But before passing on we should recapitulate, beginning with constant, inexorable

energy, indestructible and self-perpetuating but capable of infinite transmutation. Our first awareness of it is as sensation, then perception, then reactive emotion and discharge, with return to equilibrium; or repressive tension and conversion into symptoms, which may be intensified and prolonged by suggestion, favored by distraction and defense, and then merge into the inertia of habit. Four-fifths of all human disability, that is to say, all nervous, mental, functional and unduly chronic disorders, as well as many continuous organic diseases, are constructed out of just these mechanisms, and nothing else. But since they ordinarily develop unconsciously, or subconsciously, out of reach of effective adjustment by their victims, we should now consider the subconscious. In fact, were these processes not subconscious, in the narrow sense, there could be no conversion into symptoms, for consciousness provides a vent, by means of analysis and adjustment, which the individual subconscious does not, and therefore the symptoms appear automatically, because their component energies remain undischarged and undisposed.

THE SUBCONSCIOUS

The subconscious is not another mysterious or separate mind, but is rather that major portion of the entire self which at a given moment is out of the immediate focus of conscious attention, but which normally is explorable by it, and wherein are enacted all those usually unnoted, automatic or reflex activities, such as breathing, heart-beat, habitual movements, etc., our more delicate reactions to situations and people, the reception of those subtle impressions which make up the phenomena of telepathy, premonition and the like, and the insidious suggestions of disease, in fact all the processes of being except those with which one happens to be consciously concerned at the time. These subconscious activities which comprehend all the forces of the individual, and are made up of the entire mass of impressions and reactions undergone by the organism as a whole, are therefore infinitely more powerful than those actuated by mere reason, which can only use what may be put into articulate formula. It can also be inferred what power of resistance is here possessed, as well as tenacity, which accounts

for the stubborn character of disorders having their basis in this field.

Dissociation

The ability to direct attention is largely under control of the will, and a normal individual is able to focus his consciousness on any portion of himself or his environment, and to know it as it actually is. One may also, if so disposed, withdraw consciousness from a given area, and ignore the reactions taking place in it, when they will nevertheless take place subconsciously. But since the entire self is in relation with itself, and with the whole environment, and interreactions continually occur, this partial oblivion can only be achieved by forcibly narrowing the range of consciousness so as to exclude the repugnant portion, which then becomes as though divided off, at the expense of the whole, for the reception and carrying on of the repudiated impressions and reactions. If these impressions and suppressed reactions persist, more and more of the self will be appropriated for their requirements, until this split-off portion becomes strong enough to pursue an almost independent existence, with division of the self in a manner which manifests as dual or dissociated personality. Persons so affected hear voices when none speak, some

reaction in the secondary self making itself mentally audible as a message or command from without, and inducing various conflicts, with aberration of conduct, or literal unbalancing of mind.

A grievous disillusionment, for instance, might be resisted and rejected with such depth of protest as to result in such dissociation, for assuming that the grounds for it are genuine, they will affect the subject accordingly, even if only subconsciously, eventually divide the self as shown above, and if persistent induce some outcry, in the form of visions, warnings or commands, which result in acts that seem preposterous or insane. It becomes quite obvious how readily a mind at such disadvantage would drift along helplessly under the influence of the mechanisms already traced and of others still more intricate, conjuring up delusions, illusions and hallucinations, whirled along by obsessions and victimized by fears.

But all such states are unsubstantial, inherently artificial, without endurance of their own, and would tend to fade and clear up if it were not that they are being renewed from a still deeper and more enduring source. What then keeps them going? The answer is dynamic personal motive, instinct, or desire, pluralized into numerous motives, which are

the real, inexhaustible springs of our actions, though often disguised and not always in harmony.

MOTIVES

The abnormalities under consideration, as previously stated, constitute nothing more than a straining compromise of conflicting personal considerations or motives. Or stated more technically, they are but the outward resultants of contending, interior and strictly psychological forces operating in terms of the mechanisms described. We give to these forces the name of motives, although in the absolute they are resolved into a single ongoing one, the urge of being, which, however, manifests and best lends itself to analysis as a trinity, comprising the basic motives, instincts or urges, of self-preservation, self-projection, and self-respect. These three compelling motives, with their extended corollaries, determine all that we do and are on earth, sick or well, so it will be profitable now to consider them.

Self-Preservation

The first includes not only the instinct of self-preservation or desire for existence, but the wish to live well, in the best possible circumstances, and to secure some of the good things of life.

Self-Projection

The second, self-projection, embraces the love motive, sex urge, and social instinct, whereby we mate, expand our feelings, and seek to enjoy and engage with our fellow-beings. This also includes the love of liberty, and the urge toward self-expression in all desired forms.

Self-Respect

The third motive, that of self-respect, comprehends honor, decency, virtue, loyalty, pride, striving for an ideal, living up to one's principles, and desiring to stand well.

Conflict

A grand galaxy, we may well feel, but how they can contend with one another. The possibilities of discord in one lacking wisdom are obvious. Passion periodically besieges virtue, and honor has always to fight greed of gain, though the conflicts at fault are usually far more subtle, and with the opposing pull or push of each element manifest only in the twist of disorder. There are also inhibiting or constraining factors, what might be called negative motives which act as brakes upon our positive impulses, namely, considerations of prudence, shame or fear, though ultimate

analysis could easily identify these with the preceding, together with opposing desire or not to do, not to be, not to have what is.

Out of these constant, often conflicting, or thwarted motives, and the contrary emotions they then engender, surges the energy which maintains the morbid mechanisms and perpetuates disorder, that is, until the motives are harmonized, or intelligently directed, when order, well-being and progress supervene. One marrying merely for advantage subserves but a single instinct, that of acquisition or pride. The others atrophy, ferment or putrefy, with results to correspond, unless the art of wholesome transmutation is acquired, and toward which the ways of attainment will be manifest as we proceed.

Motives get their cast in the evolutional period of childhood, when impressions are made and reactions take place in virgin soil, and the primitive impulses, and stresses of restraint, reacting upon the particular temperament, determine the manner of adjustment to all that is to follow. At this time predilections are acquired and standards absorbed which unconsciously, and later forgotten, color and condition our actions and reactions all through life. And since life itself is so complex, and loaded with rigorous buffets, it is little wonder that some of us

follow the line of least resistance and compromise on disease.

But it is not scientific to generalize, for every case is distinctly individual and the problem is different for each one, although the abnormal conditions resulting usually fall into one of the three main groups of physical, nervous or mental disorder and perhaps should now be catalogued in that way.

PATHOLOGY

In the physical category, upon the basis outlined, we may have affections of any organ or part whatsoever, mental and emotional tension, perhaps unrealized, fastening upon some otherwise transitory ailment, and with the automatic response of the tissues involved, built up unconsciously into any form of disordered function, even to the point of actual lesion or disease.

Physical

By way of making a list, we could mention various forms of headache and neuralgia, eyestrain, catarrhal conditions, affections of the nose, ears and throat, bronchial and pulmonary complaints, heart and circulatory disturbances, stomach and digestive difficulties, liver obstinacies, intestinal disorders, both active and passive, affections of the genito-urinary system, many paralytic and spasmodic difficulties, including disturbances of gait, of muscular control and of the joints, as well as disorders of sensation and skin affections, to say nothing of those vague, unusual, unclassified ailments of which there seems to be only one of its kind. Diabetes is

often established upon such a combination of psychological mechanisms, as well as many forms of rheumatism. The cases also of cancer and tumor have such a foundation, built up from some chance blow or injury, and tuberculosis is now known to be a psychological disease.

Nervous

In the category of nervous disorders we place those ailments in which, although there is no structural change in any bodily part, there yet exists most trying disability. A list would include neurasthenia or nerve weakness, though the nerves themselves are not affected, nervous depression and nervous irritability, anxiety, phobias or fears, extreme sensitiveness, painful self-consciousness, inability to make decisions, diminished will-power or power of concentration, defective memory, insomnia, somnambulism, persistent bad dreams, emotional instability, hysteria, stammering, obsession or being impelled to some irrational action, kleptomania for example, and other peculiar tendencies, curious habits, dissociation of personality with its especial phenomena of lapse or loss of the self, as well as many unique indescribable states attended by sensations of pressing, bursting, burning, tingling, dizziness, chilliness or tremor.

Perverse

There is also another group of derangements which fall short of absolute mental aberration, and wherein the subject seems otherwise quite normal, yet is none the less dominated by extremely cunning, cruel or criminal tendency, alcoholic or drug addiction, or perversion of the sex instinct. Such conditions exist invariably because of the stresses indicated, except when they are the result of definite deficiency.

Mental.

Under the grouping of true mental aberration, commonly called insanity, or technically psychosis, we place here only the psychological forms, and omit those due to congenital defect or actual damage to the brain. Those considered will then constitute the purely functional or psychopathological varieties, occurring in persons physically normal yet mentally deranged in their adjustment to life, and often requiring temporary or permanent sequestration. A significant way in which to classify the four salient types of mental deviation would be in accordance with the following extremes: those in which the mind runs too fast and feverishly, those in which it is

chilled and slow, those in which its radius is too small or circumscribed, and those in which it is too expanded or inflated. Psychiatry likewise denominates four main varieties—mania or excessive mental excitation, often showing outbursts of violence; melancholia or extreme mental depression, sometimes attended by self-destroying or mutilating tendencies; and dementia or marked reduction in mental responsiveness. Of these the first two are prone to alternate in the same individual, and all are usually attended by delusions, illusions and hallucinations. There is also the large paranoid group, characterized by special delusions of self-aggrandizement and persecution, in connection with which there is much suspicion and vindictiveness. It should also be remarked that these states do not always exist in distinct and separate type, but more often as mixtures or blends, shading into one another. In fact, this exterior differentiation is merely the result of previous efforts to classify and if possible assign a physical cause to each one, whereas more recent comprehension of the conflicts among motives, emotions and other psychic mechanisms makes their nature more truly understandable.

Origin

In order to account for them fully, however, we must revert back even as far as infancy. The baby is a complete egotist, moved for the first months of his life only by impulses connected with his own objective needs and pleasure, which for the first year is as it should be, when there should begin to be inculcated reasonable discipline and regard for other considerations. But he may have too indulgent proprietors, or seem so self-willed that one hesitates to cross him, when his ego will flourish unduly and fill his entire horizon. Instead of expanding nobly and beautifully, his nature will then grow inward, preventing appreciation of his universe, and causing him to hold himself excessively superior, with his conceptions the only realities. When this is carried to irrational extremes, with attempt to live it literally, we have to call it insanity and put him away to save him from himself. These aberrations may also be induced in an opposite manner, by excessive bullying, suppression or neglect, which likewise cause the nature to strike in, engendering feelings of self-pity and self-love, which also exaggerate the objective ego, and invite a similar train of results.

Commentary

It is evident how readily minds so handicapped would come under the influence of the mechanisms traced, and of others more intricate which give the derangement its particular character. But again we must say that even these conditions are merely artificial, without endurance of their own, and with the urging, discordant motives harmonized or composed could fade and clear up, which they frequently do. Recovery often takes place, both spontaneously and by treatment, and a great many more could be either saved or restored if these things were more widely understood. Just why one person manifests physical, another nervous, or another mental disorder, is a matter of individual circumstances and temperament, but motives and mechanisms constitute the fabric, with accident or destiny presenting the peg to hang it on, until a finer, truer comprehension comes to dissipate it. Failing which the thing becomes a habit, a working compromise, for one at bay among contending motives. It becomes an outlet for other feelings kept under pressure, justifies complaint and evasion, and warrants sympathy, which we all have a weakness for, and may even give purpose to otherwise pureposeless lives. In fact, the ailment

may become a pet and be cherished, coddled or reveled in accordingly, with corresponding reluctance to relinquish it and get well. Paradox perhaps, yet none the less true, for the fact remains one can get well just as soon as the desire to is single and unmixed.

THE PSYCHOLOGY OF SEX

Before proceeding further, however, it will be expedient at this point to introduce some paragraphs on sex, a subject encumbered with much misinformation and morbid feeling, and therefore pertinent here. Sex, or rather sexuality, is a salient element in the instinct of self-projection, already considered, is a form of energy convertible into other manifestations, normal or abnormal, and is now known to be a frequent factor in the problem we have in hand.

Definition

Beginning with an attempt at definition, this manifestation could be designated as an impulse, an instinct, a function, an urge, a ferment, an energy, a strength, a weakness, a motive, a blessing or a curse, but however denounced, the fact remains that sex is, and though we cannot precisely define it, any more than we can any other elementary force, a study of its manifestations will accrue to our greater efficiency in advancing human welfare. Also it is exclusively neither a sin nor a sac-

rament, though often held as both in the same mould of mind.

In the first place it is a faculty of all life, and is incorporated in all lively things as one of the channels through which energy is to find expression, but like all other functions it has to go through its process of evolution before arriving at maturity. It is the last of the elementary functions to mature, is the most protracted in its development, is the one most ignored, can make the most trouble, and for this and other reasons is naturally hedged in by the greatest amount of inhibition and restraint.

Dangers

For this last there are extremely good and sufficient reasons. Sexual indiscretion may blast the ultimate victim with illegitimacy, or worse, the immediate victim with disease or disgrace, or both, and the subject likewise, together with the risk of demoralization or degeneracy. So for these most cogent reasons the instinctive attitude of people in general is properly prudent, conservative, and even apprehensive, and is thus communicated, even without words, to growing children. There are also other grounds for instinctive aversion in the fact that the expression of sex is in parts of the body inherently offensive and

giving most shame, and that in this field we are the most vulnerable to ridicule and reproach. No one is at ease when thus indicted, nor invulnerable to such a blow, nor is anyone truly entitled to use such a weapon. But, as previously stated, the question of sex is a factor in our problem, so let us not be squeamish here, for whether suppressed or not, the instinct or urge is omnipresent, and grows and develops in accordance with the vitality of the individual, and sometimes out of proportion to it. Also, although individuals vary, there is no inherent difference between the sexes in this matter.

Evolution

Since the function is not matured until the age of twelve or fifteen, it must necessarily pass through stages of development before this. Hence it is seen to manifest imperfectly at earlier periods, awkwardly and incoherently, like any other undeveloped function. In the preadolescent child its expression may be negative or quite indiscriminate, both as regards self and others, groping and blundering like the first experiments in locomotion, and in reason no more reprehensible. Sex-consciousness and sex-curiosity, though perhaps not identified as such, may even appear at the unbelievable age of eighteen months. There

then follow innocent or shamefaced attempts to gratify the curiosity, with experiments of various indiscriminate kinds, all of which can take place quite spontaneously, for the instinct is auto-genetic, grows of itself, and seduction is not essential. These experiments and investigations may be personal, with others, either sex, old or young, or even with other creatures, for sex is universal and may make any appeal, especially at this period of great susceptibility and imperfect restraint.

Yet, speaking without prejudice, such spontaneous manifestations are not necessarily reprehensible, in their occasional occurrence entirely harmless, and on no account to be dealt with by drastic intimidation or shaming, which may have an opposite effect from the one intended. Masturbation, for instance, although of course not to be encouraged, is practically universal at some period of life, and if seriously detrimental nobody would be sane or sound. We place the emphasis in this way because of widespread morbid misconceptions on the subject, and of course do not here refer to out-and-out incorrigibles. All rightly constituted children have sufficient self-respect of their own to restrain them, without officious assistance, and besides, the process is by nature self-limited, and not in the class of drug habits and others where some

alien intoxicant is taken into the system there to produce its own unnatural and consuming appetite.

Normality

The normal child growing right along, mentally, morally and physically, passes through these evolutionary stages, pausing periodically as in all growth, but with the instinct steadily focalizing, and when adolescence becomes maturity presumably focused, and projected exclusively and with proper restraint toward the complementary sex. This would be the normal and desirable, which, if it does not supervene, has been deflected or exaggerated into some other manifestation. Also it must be borne in mind that growth itself is a process of condensation of absorbed energies, and that when the unit's limit in bulk is reached, or when one gets one's growth, the energies which continue to be absorbed, perhaps in even greater volume, must be afforded other channels of expression, one of which is in fact the reproductive function, the faculty of discontinuous growth or the launching of other units. Nor, even in nature, is the ardent blossoming arbitrarily limited to the quantity of fruit which shall be gathered.

Bisexuality

In actual nature there is no such thing as pure distinct type of anything, and this applies also to sex. In early gestation the embryo is indeterminate, with structures appearing which may develop into either sex-apparatus, or both. After a few weeks, however, one progresses while the other falls back, so that the child is finally born male or female, but nevertheless retains in its body, all through life, vestiges of organs which, if developed, would constitute those of the opposite sex. The male breast is an obvious example, of which there is a complete set of others, with analogs in the female. The secondary sex features are still better known, such as high voice, wide hips or rounded body in some men, and big bones or angular form in some women. Hence anatomically we are a blend, potentially either, with some even manifesting both characteristics.

Temperamentally the shading is also observed—vigorous, aggressive women, and tender, gentle men, to say nothing of mannish women and effeminate men, with constitution and tendencies to correspond. Some men even manifest a menstrual period, with or without sanguineous effusion from some membrane, as well as change of life. But these traits do

not necessarily match each other, for many lovely women are found in unlovely bodies, while a splendid masculine body does not always imply a manly man.

Psychopathology

And now we can conceive of deviations in the sphere of the sex instinct itself. Many are more or less naturally inverted, or modified in this respect, with genuinely homosexual or perverted proclivities, and many may easily be influenced that way, in the delicate, unformed period of childhood, which brings us down to the second factor in this problem, namely the psychology of sex, within and without. The function is very, very far from being a mere physical or so-called animal one, for it is most intimately permeated, and influenced by ideas, and by the psychological elements we have previously discussed, such as suggestion, association, dissociation and others.

The child does not grow up in solitude and separate, but is hemmed in and environed, physically, mentally and spiritually, by family, associates and strangers, all imbued with varying attitudes in this matter, which they may be only too ready to impart to him. Hence his own development is modified or distorted by this outside psychology, as well

as by that originating within him. Shame, fear or abuse may cause certain propensities to strike in and take deep subconscious root, which if unmolested would have dwindled and disappeared; or adventitiously suggested charm may cause pernicious practices to flourish, which otherwise would never have manifested. That forbidden fruit seems most desirable is always true, and since in this sphere we are more sensitive than in any, too much officiousness may over-emphasize some phase, and give it too much interest with results to be regretted. Some sexual manifestations are instinctively regarded as beyond the limit, namely those that are incestuous, homosexual, with animals, or otherwise grossly perverted, and these if persistent place the subject at serious disadvantage with society, or if artificially repressed make for intolerable distraction, which exposes the victim to the various pathological mechanisms detailed.

Rationalization

The problem is always peculiarly individual, calls for the utmost discretion and tact, if not hands off, while mere morbid dread is never in order. Respectful confidence, with enlightenment where needed, is the best generalization on the management of children. We have here to deal with an energy, generically named

libido, which if arbitrarily throttled at one point is liable to find exit at another less desirable, so that the proper course is to inspire transformation into other activities of true worth and genuine personal appeal. This process, known as transmutation, or sublimation, is quite possible, for in it the purely sexual functions become dormant or latent, just as the woman's breast is dormant when not engaged in lactation. To be truly successful, however, there must be a genuine inspiration or motive which literally displaces all else and prompts to some definitely cherished activity which gives full and satisfying expression to the dynamic libido involved, for sex experience in reality is intended and desirable, for the further development of the individual and the service of the race, so that the reasons for sublimation, if it is to be successful, must be innate and vital. Mere arbitrary repression results in blighting and degeneracy, though many choose this negative course, rather than incur the unwelcome risks and responsibilities of actual function. It should also be understood that sexual indulgences of whatever kind are not in themselves a cause of insanity or any other form of disorder, though inordinate self-reproach for them may induce distraction like any other complex, with symptoms in consequence, not, be it re-

membered, from the specific physical acts, as is commonly supposed, but through distorted, stressful or painful feelings concerning them. The gross sexuality, for example, which attends some forms of mental defect is an accompanying result but not necessarily a cause of this condition.

Summary

Summing it all up, this is a delicate, sensitive, active living field, of intensest potency, yet hedged about with all sorts of dangers and morbid ideas which can complicate life for anyone. It has already been indicated that sexually we are more susceptible, vulnerable and intense than in any other way, so it is easy to see how suggestion, distraction, repression and dissociation could subconsciously operate here and constitute this the source whence disorder is perpetuated, especially if the earliest manifestations came to be considered particularly abnormal or heinous, or perhaps persistent, and to call for repudiation so extreme as to amount to self-immolation. The wisest procedure would be rational disposition of the unwelcome impulse, which in so many cases is possible, for these repressed, perverted impulses, when not disposed of, are frequently responsible for many abnormal states and much erratic conduct,

not, be it repeated, on account of any direct effect from the physical acts, but by reason of the morbid attitude concerning them. Nor does everything continue always serene, even under presumably ideal conditions, for there are various fluctuations, conflicts and distractions which are bound to intrude, however one is situated, so doubtless it will be enlightening at this point to insert some remarks on the psychology of the sexes.

THE PSYCHOLOGY OF THE SEXES

Truly and tersely stated, the psychology of the sexes is instantly revealed by contemplation of their respective prototypes, the egg and the sperm. Considering the egg, which is supremely female, we find it essentially single, static, nutrient, fecund, contoured, enclosing, vegetative, recurrent, subjective, sufficient. On the other hand, the sperm or male element is multiple, motile, galvanic, linear, lancinate, delving, cleaving, perforating, animal, exigent, objective, spent. In a word femaleness is yo(l)ked, while maleness is disseminated. And here we see that nothing in the universe is fortuitous, not even names or words. In the interrelationships between the two we find that there are both reciprocating needs and reciprocal detriments. The sperm needs the egg to renew its existence, the egg needs the sperm to live. Yet the single sperm is lost when encompassed by the egg and the egg begins to disrupt when impregnated. Hence the yearning and the spurning in the more evolved forms, man and woman. But salvation and immortality are achieved in the product of the union, which partakes of both.

Children

Taking into account the observations previously made on bisexuality, and realizing the disproportional combination of each of these elements in any individual, we can see that mere marrying is very, very far from being a conclusively permanent solution. The stresses of sentiment which are apt to supervene may find outlet as previously indicated, and sometimes are visited upon the fruits of the union, both ways. By this we mean that an inordinate though subconscious attachment or antipathy may sometimes develop between parent and child with pernicious effect upon the psychology of the latter. Children should be weaned, progressively but lovingly, to a larger and larger life, not stultified by constricting ties. For the stresses and cleavages prevailing in this most vital relationship, that of a created thing with its matrix, are responsible intrinsically for much of the life that follows, be it the pursuit of a profession, the choice of a life partner, the form of religion, or even the kind of government one is content to live under.

We here speak objectively as before, so should now begin to prepare the way for a different and finer comprehension.

THE PERSONALITY

But before proceeding to the exposition of good health and healing which now succeeds, let us revert for a moment to our presentation of basic human motives as outlined on previous pages, and here discuss the graphic representation of them which follows, venturing thereby to submit what presumes to be a complete analytical diagram of human personality, in terms of its actuating principles, trends and fruits, and amplified to show its unnecessary distortions.

Triunity

Up out of the eternal triune urge, to be, to do and to know, come matter, energy and consciousness, organized individually into body, function and mind, for a life that is then predestined by its three basic instincts which conserve existence, insure activity and sustain confidence, to traverse its span toward growth.

Disproportion

But here, objectively, there may be disproportion and distress. The instinct of self-preservation may dwindle into self-neglect,

the prompting to self-projection degenerate into self-indulgence, and the consideration of self-respect disintegrate into self-pity. On the other hand, too, the first can harden into selfishness, the second be inflamed to mere self-aggrandizement, and the third become swollen into self-conceit.

Distress

And finally three forms of anguish supervene when the welfare of any of our triplicity is in jeopardy. Self-preservation quakes when dropped into a pocket of fear, self-projection may agonize in a baffled conflict of suspense, while self-respect will stifle if sunk in an abysm of shame. These three, shame, fear and suspense are the cardinal human torments and the last is the most unendurable. Correspondingly, in terms of our previous psychology, there may be some complex to confess, conflict to resolve, or confusion to calm, in order to restore integrity.

The Soul

But has the page only one side? Let us turn it over and see. Supplementing and transcending urge, we find that there is Aspiration, consecrating self-preservation is Self-Sacrifice, balancing self-projection there is Self-Control, ennobling self-respect is Self-

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Confidence

self-conceit

self-pity

SELF-RESPECT

Mind

Consciousness

(Shame)

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Activity

self-aggrandizement

SELF-PROJECTION

self-indulgence

Function

Energy

(Suspense)

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Existence

selfishness

SELF-PRESERVATION

self-neglect

Body

Matter

(Fear)

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URGE

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ASPIRATION

Surrender. Self-sacrifice yields the joy of Service, self-control holds the might of Power, while self-surrender knows the bliss of Peace, which together build, by renunciation, the very acme of vouchsafed attainment, and dissipate all phantasms.

Spirit

And now WHERE is this human page with its two contrasting sides, that is you, or that is me? * * * It rests all the while in the unseen, all-cherishing security of the everlasting arms, so in truth there are no phantasms.

Yet we must not forget that in the term of this objective existence there are both sides to our page, so let us show its measure of deference to each.

PART II

GOOD HEALTH AND HEALING

CONSIDERATIONS PHYSICAL

As stated at the outset, well-being consists in nothing short of a sound, well co-ordinated, well-nourished organism, in progressing phases of appropriate purposeful function, prompted by truly inspired motives in mutually balanced adjustment, and regularly reinvigorated by rest and recreation. In short, complete living.

And since we have found that the physical cannot be just taken for granted, we will open our discussion by obtruding some observations on it.

Air

If you were a fish, would you presume to live in negligent or disdaining disregard of your ocean? No, you would not. You would appreciate your life's medium, and negotiate it to its utmost resource. Yet many humans do presume to disregard *their* life's medium, the circumambient atmosphere, and therefore need reminding of its all-surpassing merits. Air is our real and utterly indispensable, all-sustaining element, fresh and ever circulating

from right outdoors, day or night, moist or dry, the real reinvigorant, exhilarant, deodorant and disinfectant par excellence. So breathe—and breathe and breathe—and then keep right on breathing, fresh, pure air, the very inspiring breath of the spirit, from out of which is all creation, both manifest and coming, so know this when you breathe and revitalize your soul. Adopt some simple though systematic breathing exercises suitable for yourself, nor forget from time to time exaggerated exhalation which rids the lungs of stagnant air pockets.

Water

Then water, nature's other element, pure, fresh, virgin life, which composes and contents each living thing. You cannot use too much, inwardly or outwardly, though all too easily you may neglect this virtue too. Not that I fancy that any of my probable readers may be uncleanly, but many may have forgotten the merits of the inward sluice. So then let us drink, even as we breathe, deep, drenching draughts of this pure water of the spirit which both purges and restores. I do not hesitate to urge a half glass every half hour, or its equivalent if at longer intervals, and as much as you like at meals. The temperature may be optional, but the quality

should be intelligently determined. We will not here presume to dictate the technique of bathing, assuming that to be individually adequate, and with some possibly going to even unwise extremes. Only cultivate the instinctive sense of cleanliness, avoiding contaminating contacts, as with money or other promiscuous things, and cleansing at once if such contact is made.

Rest

And now rest. Stop, cease, quit, whatever you are doing, feeling or thinking, every night for all night, and also for a good interval each day. Real rest, especially if sleeping, is nature's supreme restorer and prefers to further benefits soon to be presented. The human race is in a state of continuing, chronic exhaustion, with all of its accompanying irritability, from overconcern and engagement with objective things, persons and principles. The remedy and the regeneration are only but surely to be found in disengagement from the projected, and withdrawal into the realm of the serene subjective soul.

Food

The question of food should here be dismissable in a few words. Most everybody knows enough to eat, but there are very few

who know enough not to, for it is literally and disgustingly true that we dig our graves with our teeth. Although by nature omniverous, and equipped to thrive vigorously on a fully diversified dietary of average prime quality, yet arterial old age can be postponed, and all uric acid and cognate ailments dispersed, by adopting a diet containing no nitrogenous animal food whose end-products are their cause. For the rest, use your own good judgment, as confirmed by your experience, only making sure to eat every day of something that is fresh and living—that is to say, not killed by cooking or protracted keeping—and thus renew your own life from the truly living sources. Also join Mr. Horace Fletcher, who brings a true message, and appreciate the beneficence of time in this as in all other good.

Exercise

And since you have doubtless eaten, you must exercise. Even though your regular work may be physically laborious, one might even say especially in that case, adopt, employ, and now and then interrupt, some alternating systems of rhythmical exercise that are simple, free movements, performed without straining effort, and including especially some that bow and open out the neck and spine, such as dropping fully forward the head and

bending to its extreme the entire back. Moreover, these exercises should be taken spontaneously and in a spirit of exhilaration, for if purely perfunctory they are practically worthless. Always remember that strength of any kind is gained by drawing on it, not merely by waiting for it.

Sunshine
Shelter
Clothing

We will take for granted that you appreciate sunlight, and avail yourself of all its benefits when accessible. It has all the virtues of air, as above depicted, as well as others in addition. Unfortunately, however, our sedentary need for necessary shelter usually results in the construction of the same without adequate ingress provided for either air or sunshine. The very erection of a roof puts those under it in shadow, and the essentially civilized need for keeping interiors warmed too often precludes always fresh air. But ingenuity is a psychological attribute, so let us begin to use it here to circumvent these deprivations. We will not presume to dictate taste in clothing, which, thank fortune, is and should be various, but simply suggest apparel suitable to seasons and types, and discount freaks and extremes of either kind, not for-

getting that the physical onvelope is truly worthy of its just esteem, and that the inner genius finds a finer, truer expression when vibrant through its own concordant color and component tone.

Above have been briefly set forth the cardinal physical factors for good health, and it should be superfluous to say that healing itself is facilitated by paying due deference to them, but the latter will be treated of presently.

SUPERSTITIONS

So now for good health psychological. And here, alas, may be a garden sorely in need of weeding, even before good seed can find any room whatever in which to root.

To begin with, there are certain general misconceptions, or pathological superstitions, which when entertained may render one needlessly dubious as to one's health, or, through morbid contemplation of them, operate as deterrents to recovery from disease, so let us dispose of these at the outset and thus be rid of the worthless weeds.

Heredity

The first one is that concerning the alleged dreadfulness of heredity, which is such an unnecessarily terrifying thought to so many people. As a matter of fact, heredity is a practically negligible factor in disease, for syphilis is the one and only disease taint that can be inherited, and even its effects can be mitigated. But, of course, there is a principle of heredity by which we derive likenesses, disposition, constitution and temperament, and if our forebears reacted to conditions in the way which would naturally result in dis-

ease, we, having a similar constitution and temperament, will, if we react in the same unenlightened ways, probably manifest similar disorder. But the heredity, so far as the disorder is concerned, is merely apparent, not real, and constitutes no obstacle to recovery when the light begins to dawn. Insanity, cancer, tuberculosis and all the others are then mere vanished shadows.

Prenatalism

Prenatal influence is another factor to which a great deal of undue weight is given. Although it sometimes manifests in quite startling ways, this happens far less frequently than is usually supposed, and abnormal conditions presumed to be permanently fixed in prenatalism have repeatedly been corrected.

Disease

No disease should be regarded as a distinct entity in itself, for all disease is simply a reaction to, or compromise of, opposing forces, and has no specific endurance of its own. Acute diseases are merely nature's reaction to contamination, and signify active vitality making its usually winning fight, while chronic or functional disorder is an unnecessary compromise of the conflict.

Wearing Out

There is no irreplaceable wearing out of tissue when subjected to the strains considered. There may be temporary reduction in vitality, but when respite is afforded and the right chord is struck the response will be vigorous and better than ever.

Duration

The duration of an ailment bears but a secondary relation to the time required for recovery. Persons sick for twenty years have been known to get well in twenty minutes when the right thing was done, and all real healing is rapidly progressive.

Change of Life

The menopause, or change of life, need not be a critical time for anyone. Certain gratuitous predispositions sometimes emerge at this period, but it does not prevent correction, and in no case need any trouble be anticipated.

Sex Incidents

Spontaneous sexual experience which is that, as such, and not outrage or physical damage, is incapable of producing disability. Even the so-called sexual perversions are

essentially harmless from the physical standpoint, although all such expressions may be a waste of potentialities which could be diverted to more desirable attainment.

Nervous

Nervous disorders have nothing to do with the nerves themselves, which in such cases are always normal. The words nervous and nervousness are used to describe the general condition of the person affected, which has been explained on preceding pages, but there is no change or deterioration in the actual nerves. Nor do the mere nervous affections ever merge into insanity.

14 RECOMMENDATIONS

At this point, believing them of definite value for both getting and keeping well, the writer ventures the following general recommendations:

1. Care for your physical body in all respects—air, water, rest, food, exercise, sunshine, shelter, clothing and functions—and do not endure detrimental conditions when you do not have to.

2. Do not practice persistent self-repression. All energy is claiming constructive outlet, and we thrive only through expression.

3. Do not remain indefinitely in a state of indecision or suspense. Come to a decision and end your suspense just as quickly as possible. You might better decide wrong, and profit by the experience, than remain submerged in a state of indecision. All life is a succession of experiences. All experience is a reception of energy. All energy is the raw material for anything you choose. So let us remember this in each and every strain, and instead of disintegrating take a sound temper.

4. Do not enter into any permanent com-

promise — business, matrimonial, family, partnership—with yourself or anyone else. A temporary compromise is sometimes expedient, but permanent ones never. Their strain accumulates and eventually undermines, so be redeemed.

5. Realize things for just what they are. Realization need not imply specific action, for attitude and conduct are two different things, and you can realize a great deal without taking any action, but an artificial attitude will eventually break you. The realization will not prove so bad anyway.

6. Learn to do things easily, the unstrained, effortless subconscious way, and keep yourself well nourished mentally.

7. Be honest with yourself and put your house in order, but do not take things too seriously, even yourself.

8. Do not hold too closely the family associations and ties, which is sometimes done to a degree that is merely maudlin, and amounts to but a pooling of weaknesses. To such I say, you do but wallow in a litter; there is still greater, nobler living, which is less personal and promiscuous, and gives the soul its room.

9. Do not feel too much responsibility for

others. They can only develop by living their own lives, and the same is true for you. So live a clean, often-refreshed and unself-fettered life, kept clear of accumulating debris.

10. Nor let us defame, nor despise, nor seek to dominate. Damn and devil are of the same evil ilk which the time has come to discard.

11. Disabuse your mind of all its limiting, outworn preconceptions. It is a new age that is dawning anyway.

12. Be yourself. You are God's beloved intention.

Do your best, that you may be justified.
Think high, that you may think higher.
Pray, for there is God, all-knowing, all-loving and all-able, and only waiting for you to care.

13. Seek ye first the kingdom. This saying is ancient but unspeakably true.

14. Trust.

HEALING METHODS

Realizing now more fully the real nature of disease and disorder, which so often is merely a compromise of morbid suggestion, repressed emotion, ignorance and fear, exerting unfavorable effects on mind and body, we are better equipped for solution of the problem and restoration to normal.

The intrinsic tendency of all life is to renew itself and continue living, and therefore the faculty of healing or recovering permeates all living things. But there may be indolent inertia or disfavoring obstacles to healing, when we work to provoke it by reaction, or to remove the obstacles and render conditions favorable. And since the measures exploited are so numerous, and become not infrequently an element in the disorder, it seems proper at this point to pause and review them.

Surgery

Beginning with the most radical, there is surgery, applicable exclusively to straight physical problems, and urgent and indispensable in conditions of hemorrhage, open wounds, pus, intrusion of foreign bodies and correction of certain injuries and deformities,

but seldom advisable or beneficial further. The practice of surgery has long been conducted as well as is humanly possible, so that true progress would now consist in making it unnecessary, and the same applies to dentistry.

Medicine

Medicine comes next and has its place. The value of agencies for the urgent relief of pain, emergency stimulation, purgation, as antidotes to poisons and for other temporary alleviations is obvious, but beyond this their usefulness is decidedly slight and often reprehensible, though the suggestive effect is occasionally remedial. The same is true of the various light, electricity and other elementary applications, while few of the serums fulfill their promise. But the premature repudiation of beneficent medicinal creation is carrying things to fanatical extremes, for the plainly indicated use of medicine implies no inherent recreance and may even be a responding to the infinite intention.

Manipulation

The manipulative methods of osteopathy and chiropractic are quite rational. To the average patient they are without risk of harm, and by relaxing or adjusting the neuro-

muscular tension which exists in all disorders as the result of straining attitude, definite relief may be afforded which can result in ultimate recovery. This is also the virtue of the hydropathic and heat methods.

Suggestion

Suggestion and auto-suggestion are at work everlastingly anyway, and since we are practically free to choose, we might better select suggestions which contain the living truth that elevates, rather than the adverse destructive sort. Literature and modern philosophy in general, to say nothing of special New Thought and Christian Science utterances, fairly teem with concepts of merit, nourishment and uplift, freely and graciously proffered, and of which it were certainly wise to avail oneself.

Metaphysics

Metaphysical and faith healing are realities many, many times, and it is not scientific to ignore them, nor those certain rare souls, often humble and untutored, who seem to be natural healers. For it is entirely possible, to say nothing of being desirable, for some effective concept or feeling, from whatever source, to permeate the whole subconscious,

and there resolve or neutralize the basic strains responsible for the disorder.

In any case the end in view is healthy, wholesome reconstruction on a sound, ongoing basis, so we are in favor of all that do good without harm.

But any or all of the crystallized systems may fail, even in curable cases, for the practice of healing is an art and can never be reduced to a science, any more than painting a picture, bringing up children or writing a psalm, though some scientific knowledge is involved, which it behooves the artist to possess. The purpose of healing is restoration to normal, a state of unselfconscious well-being, which is different for every individual, not stereotyped, or a pattern for all to reflect alike; and the principles of healing can never be comprehended in terms of any healing method, because they embrace relationships which are universal, and transcend any mere system of control.

It is, of course, presumed that all of the physical requirements are being met, for these are well known, and there is no excuse for their omission, when available. But we now know how important the psychological factors are, and can understand how these obstructions may prove more baffling.

Self-Help

Yet if you would like to help yourself, go back to the beginning and read this treatise all

over again, even between the lines, and in doing so sit down by yourself and ponder where the applications might be, though you may not see them the first time. It would not be any superficial, self-evident matter that could get you into such predicaments, so you must introspect deeply, exploring, illuminating and ventilating the remote corners of your subconscious. Then deal with what you find as recommended, boldly and straightforwardly, respecting only truth.

Assistance

But, as stated before, the problem is always an individual one, and perhaps mere generalities will not suffice, and the harassed, desperate patient requires personal assistance.

Successful, permanent curing will then involve three things: a frank unburdening analysis of the exact nature of the disorder in terms of its own specific cause; genuine, satisfying enlightenment on all troublesome points; and wholesome reconstruction on a sound, true basis. Stated in another way, we first should have completely established precisely what we are dealing with in order to dispose of it utterly, then correct all morbid misconceptions, provide discharge for all pathological tension, resolve all inner conflicts and induce readjustment on genuine,

healthy lines. This is the gist of the entire matter, but as between patient and healer there are certain special conditions essential to success.

Requirements

In the first place there must be what is called rapport, that is to say, a reasonable degree of mutual confidence, trust, sympathy or willingness to come together on the case. Entirely candid, unreserved co-operation is the second requirement; and finally there must take place that subtle, indefinable, subjective but conclusive process, tentatively called "transference," which cannot be coerced, but which follows spontaneously when the other conditions are fulfilled, and by which the real cure is made; and for the sake of which, also, no healer should officiously obtrude his ministrations, but rather should wait until appealed to for relief, as did the Master, who also said, "Go, and tell no man."

Obstacles

But again, even with the best intentions, on the part of both healer and patient, there may be obstacles in the way. First of all there exists in everyone a natural resistance to intrusion or correction, which may lead him to reject or repudiate all the better concep-

tions that might cause him to relinquish his own, or expose their errors. Besides that, the disorder is really a compromise or refuge for one at bay, and will be clung to tenaciously on this account, as well as because it provides an outlet for emotion otherwise repressed. The inertia of habit has also to be reckoned with, to say nothing of the fact that in certain cases the patient may have an interpretation of his own for the phenomena, which puts his case in a class absolutely by itself, and quite out of the reach of any person to cope with, in his opinion. And many of these misguided conclusions are arrived at unconsciously, so that the victim is by no means altogether to blame.

Facilities

But fortunately we now can deal with these conditions in spite of their baffling character, for modern psychology has provided means for exploring the subconscious, and discovering and unraveling its tangles. Word associations, dream analysis, and scrutiny of the constant little psychopathological mechanisms of manner, speech and action tell a story and discover the material, which comprises the repressed subconscious life of the subject, and can be disposed of for his relief.

The Gist of It

This last is the crux of the whole matter. We have already seen that motive or fundamental desire is really determinant for all that appears, and it likewise conditions recovery. In other words, you can get well of anything if your desire to is single and paramount.

Information

For a way has been devised for solving these problems on their own terms, penetrating the wall that shuts off the subconscious, discovering and discharging the morbid complexes, effecting the necessary readjustments, and reconstructing unity and well-being.

The mind may be conceived of as a moving-picture camera, with the film sliding by and registering all experiences instantaneously, and many unobserved, then slipping on to the next, though there is some reaction to each. When the photographic reel is projected on the screen, all these pictures blend into one another, making an apparently smooth, continuous story, whose interest grips, and makes you overlook details or leaves them blurred. In fact, experts have to go over the actual reels, correcting and taking out flaws, and adjusting the parts to make a smooth, con-

tinuous production. They do this by stopping the reel at the doubtful sections, scrutinizing each negative carefully, perhaps even with a microscope, and making the necessary corrections.

Likewise a trained observer can study your case, detecting even in the flow of the film many details unperceived by you, and being equipped with instruments of precision, is able, if you are willing, and will halt for a space the rush of the machine, to discover these details to you and facilitate your adjustment of them.

Technique

In a series of conversational conferences, without artificial process, or undue influence of any sort, hypnotic, suggestive or otherwise, a case can be analysed, reconstructed, and set on the road to recovery, equipped with immunity against future disorder as well.

The first consultation considers the complete history of the case, even from infancy, as well as possible hereditary factors, and thus affords a knowledge of all illnesses, injuries, surgical operations or other episodes of physical import and possible psychological influence, which should be known for purposes of precision, since true healing must definitely find out and actually dispose of the exact cause

of the disorder. Any physical investigation that seems indicated, is properly made or reported upon, such as testing the reflexes for lesions, the eyes, the manner of speech, the general gait and carriage, as well as considering any particular disability that presents. Then to eliminate the personal equation and secure clues to the causation, we proceed to the word associations, which consists of reading to the subject a list of ordinary words, and requiring him to respond to each one by speaking the first word that comes to his mind, upon hearing the word read. This is not a process of intellectual thought, but merely a superficial word-sounding, though the answer and time required to give it are noted, and the list when complete becomes a schematic diagram of all mental processes, both recent and remote, and points the ways for discharging the various tensions which are responsible for the disability.

The patient is then invited to file a complete bill of complaint, slurring nothing, but making the case out just as bad as it has ever appeared, reciting all possible points of aggravation, and voicing his own theory as to its nature and the reasons for it. All this time the practitioner will have been keenly alert, absorbing the problem in all its details and ramifications, and noting points requiring

further consideration; and being an observer merely, as well as a trained one, is able to comprehend infinitely more than the harassed subject.

At subsequent conferences the recital, guided by the indicators already secured and others that accrue, passes gradually through the outer accretions of complaint, getting eventually to the basic strains which are at fault, and provides appropriate vent for the morbid complexes so long under repression and therefore causative of disease. The points of particular sensitiveness or irritation are drawn out thoroughly, and this verbal recital, or putting out into words of what before had been merely pent-up feelings and vague stresses, is a measure of relief which is really permanently curative, although perhaps not obviously so until one has enjoyed the experience. At the same time opportunity is afforded for correcting any morbid misconceptions, which serve to keep the disorder fixed, and to offer the particular enlightenment and recommendations for the particular problems to be solved.

Promise

Apparently unchangeable conditions do not constitute an obstacle, for if one person can effect a healthy adjustment to the inevitable

strains of objective life, another can when properly equipped, and the reason why this process of psychologic analysis can provide immunity against future disorder is because all such disorder is really predisposed to by stresses, or wrinkles of the film, made in the plastic period of childhood, and serving to distort the subsequent impressions. Hence by reverting to this early time, and smoothing out those wrinkles, their effect is removed, and with maturity now established, no further impressions can produce the distortions which were only possible in the plastic state.

DIAGRAM

But before concluding entirely our consideration of these things in terms of the objective, let us analyse some specific form of disability which shall serve to illustrate all of the basic principles that we have been expounding. Let us take, for example, deafness, a condition trying both to victim and companions, and which has come on in the usual way through the various stages of what the specialist would call otitis media.

And first we should have a real comprehension of all of the factors involved. Our upper air passages perform two functions in addition to that of merely admitting and expelling air. Inside the nasal cavity and upper throat there are highly specialized tissues whose duty it is to adjust the temperature of every breath, however hot or cold, to a degree suitable for reception in the lungs; and the second of the two additional functions of these passages is the serving as channels for expression of our thoughts and feelings, namely, speech and all other vocalization, including even sighing.

If, now, a person's circulation is congested from previous continued food excess, his del-

icate temperature equalizers, there in the upper air passages, must work at a serious disadvantage, and when his circulation is further strained by his body being subjected to draughts or chilling, the region of these sensitive regulators becomes itself congested, clogged and catarrhal, and the unhappy victim has what we call a cold, acute or chronic according to the merits of his hygiene.

Furthermore, the continuing experiences of objective life are perpetually affecting our sensibilities, and inducing emotions or attitudes which then have their claim on expression, and likewise congest its channel if merely choked back or stifled. When, if for some constraining motive, repression is demanded, the organs of expression become the physical focus of this blockading conflict, and are thus predisposed to the same unnatural condition, which then is perpetuated through persistence of the unhealthy feeling and susceptibility to its effects.

For instance, an attitude of inescapable personal revulsion, if denied all vent or amelioration, would, thus arbitrarily stifled, vainly prompt to the reaction of physical gagging, with these straining energies then precipitated into tissue congestion, and thus reproducing the previous pathological picture, which shows in quite material form that all is, in

fact, but the adventitious error of objective mortal mind.

But this abnormal state, however superinduced, may then, if not arrested by genuine correction, extend to adjacent parts, up, down or sideways, and can pass by way of the eustachian tube to the cavity of the ear, there impairing the hearing function and resulting in what we call deafness, which, after all, is not in the true primary sense an ear trouble, and could have been, or can be, obviated or corrected at any stage, by an improved hygiene and intelligent psychological readjustment, which affords real outlet for the morbid feelings whose energies the victim may not be sufficiently enlightened of himself to dispose constructively.

And these same principles obtain throughout all pathology, from insomnia to hemorrhoids. For example, the so-called female diseases, that most fertile of all fields for non-traumatic surgery, supervene upon insult to these functions, either positive or negative, and, in the presence of morbid psychology, precipitation of those energies into congestion, displacement or tumor. Moreover, it might not be amiss for clinicians to bear in mind the reciprocating responsiveness of all orificial tissues, which conduces to vicarious

manifestations, or displacement of lesions to the alternative site.

Yet cure is unfailingly feasible through searching personal reconstruction and true co-ordination, though nothing short of enlightened, continuously constructive living is compatible with good health; for all energies are periodically claiming their just measure of expression, and unless wisely disposed, are more apt to rend or deform than to rear. Whatsoever the experience or strain, it carries its charge of raw energy, which latter is eternally transmutable, and mankind is endowed with choice. Choose, therefore, that the product shall be good, not rending but rearing, a life fine and beautiful and free from all taint.

PART III
THE ATTAINMENT

SUBJECTIVITY

Up to this point our problem has been presented and its various phases dealt with from the exclusively objective or concrete standpoint, and as though these specific manifestations and procedures were all that there was to be considered or availed of. As a matter of fact, however, the objective or phenomenal phase of life is but an infinitesimal and ephemeral fraction of the infinite whole of reality, from out of which all that manifests is a showing forth, and back into which it is resolved again, just like crystals from out of their matrix flux, which redissolves and can reproduce them, and thus is not only their source, but their medium of existence, their renewal and their immortality as well.

The Subconscious

On a previous page we made reference to the subconscious mind, as being that major portion of the self in which are enacted all those usually unnoted, automatic or reflex activities, our more delicate and deeper reactions to situations and people, the reception

of those indescribable telepathic or premonitory impressions, and in fact all the functions of being, except those to which one is giving attentive regard, and which latter are then called conscious as distinguished from the unnoted but preponderant subconscious.

To illustrate these principles let us assume that I meet someone. I see them and hear them, and thus know how they look and what they say. I also consider my impression upon them and frame my own expression to them, and this is about the limit of what takes place consciously or in full cognizant awareness. But subconsciously what an infinitude of exchanges and reactions, impalpable but irresistible, which determine the entire character of the meeting and its resultants, far, far more than what is merely seen, or heard or said. For this takes place in that vast, all comprehensive, subconscious or subjective and real realm which it is the purpose of these lines to try and tell of.

Again. I enter a room and at once am aware of the attitude of all the people in it toward me, whether they turn and regard me or not. One can also many times feel himself regarded, when mentally ignorant of any personal presence whatsoever, or even be unconsciously sensible of the gaze of unseen animals in the vicinity. All of which reveals a com-

munication and transference above, beyond and exceeding that of the specialized perceptive channels, and by which they are transcended.

But still this is not all, for many finely organized ones frequently, and all at some time, will have experienced the reception of true impressions from other persons at a distance, or from events farther on in the future, to which specific phenomena the names telepathy and premonition have been given.

And now whereby, wherein, or whence? The answer is subjectively, in or by the limitless, all-sensing and all-generating subconscious mind, better called extra-conscious, since it is not just below, but also above, around and in and through, and thus contains and really procreates all objectivity.

Substance

Inasmuch as it is universal truth that we are seeking to expound, let us consider substance, composed as we know of atoms, and these in turn of vibrant constellations of orbit-chasing electrons, each one of which is a focused point of concentrated energy, a charge of so-called negative electricity, the ultimate of all that we know of objective things.

Libido

On previous pages it has been shown that all that we are is conditioned by desire, that well-being or disease is determined by harmonious balance or the reverse among basic impelling motives, that lesions are produced by the precipitation of the arbitrarily repressed inherent energies, or growth advanced through wise, constructive and beautiful expression of them. To signify all that is meant by desiring, or wanting, needing, yearning, loving, caring, which compose all instinct or prompting, there has been selected the all-inclusive word libido, which embraces all that there is in these and more, and this may then signify that inner, cosmic pressure which, caring so for creation, uttered, "Let There Be Light!" and then stood manifest physically in the first luminous nebula, and on through all the matter that has followed.

God

So substance then is energy, and energy is desire, all-producing as above, and desire is of God, all-loving and all-cherishing, whence we came, wherein we exist and are renewed, and to whom we return to be received again with whatever has been gleaned from life's attritions. Space, therefore, is not empty,

dotted here and there with suns and planets, but rather is it filled, continuous and vibrant with life, palpitant and fecund, the life of the Spirit, limitless and eternal, the supreme matrix of us and of all that is, and in which we need but rest to be reborn.

What and Where

What and where are the stars? They are energized constellated precipitations of the ardent love of God, resting in His very bosom. What and where is an atom? It is the same in microcosm. What and where is a crystal? It is a manifestation in discreet form of, out of and in its own primordial flux. What and where is a thought? It is a formulated condensation in individualized mind of a feeling derived from the whole of libido, which always finds first expression for new manifestation in terms of what is already existing. What and where are you and I? We are free, choosing units of divine intention, sustained and enmatrixed in infinite mind. Which then is paramount, the fractional, ephemeral, confusing objective, or the boundless, inexhaustible, serene subjective all?

The above lines have been written to show to those who need that there is the subjective, that it is the infinite, omnipotent source of all renewing, healing, maintaining and supply, of

which there is nothing created that is independently self-sufficient, and that it lies all around and is saturated through us, merely waiting to be availed of, and often not even waiting, but prompting or presenting what is for our good before we know it.

If a crystal is cracked, or shattered or defective, can it be repaired by mere objective contact with other crystals? Or be enhanced or made more perfect by competitive contemplation of its fellows? Of course not. But it is repaired, renewed and perfected by re-solution in its matrix, and taking time to re-form perfectly in accord with true intention.

So the soul, and its body, find their only real restoring in reblending with the Infinite, which is but waiting to receive, and replenishes without effort, by way of the unseparated unity of all. To purify air in a room, you have but to open apertures to the admission of all atmosphere, and at once the room is fresh and vital. No effort is required then. The outside air was but waiting. Likewise your extraconscious mind, and likewise God, who in one of His aspects is this, and would redeem you now.

Extraconscious Mind

Your extraconscious mind, then, is the divine reality of you, bearing the same pro-

portional importance to your conscious thinking as does the bulk of the positive sphere of an atom to its gyrating negative electrons, which relatively are as dispersed and infrequent as the planets in a solar system, or the mere formulated thoughts in the entire reach of your mind. It is the so-called interstellar or intra-atomic space which is the fertile real. Likewise it is your extraconscious mind which sustains you and provides you with all that you have or are, so learn to trust it utterly.

And already, perhaps, it has been perceived that the so-called space is not divided off in measured quantities among its demarkating precipitations, but rather is diffused freely and interchangeably throughout, just as the air, whether temporarily confined in a room, or freely circulating outside, is all one atmosphere, with all of its components universally distributed. So to speak the truest, we would simply say extraconscious mind, instead of referring to yours or mine, and now it can be realized how all of the so-called subconscious phenomena which were spoken of at first come to transpire, as well as all others, including even that of absent treatment; for through the continuity of the intervening, vibrant medium, these subjective transferences are incessantly taking place, and their perception and beneficence is only hindered

by excessive concern and intrigue with the pseudo-primary objective, things, persons or premises.

Realization

Any who might care to test this conclusion, or verify it for themselves by actual experience, can do so without hindrance. Simply disengage yourself from objectivity for a space, detached from all habitual activity, mental or physical, and permitting yourself to perceive through your perhaps previously unrecognized fourth dimensional comprehension, where everything is realized though unformulated, you will secure evidence of your own for yourself. For, as stated before in another way, knowledge can only come to one first in terms of what they already know, and to gain this knowledge you must open your own channel for it to come to you. Yet the true realization is not objective and cannot be, being otherwise, so do not seek to objectify it, or strive for it objectively, for it is of the soul, which itself is never seen, nor heard nor felt, nor otherwise perceived, but only known.

Signs

Yet there have been vouchsafed for those who care, principles for guidance in this vast unchartable realm, principles sometimes

couched in seemingly contradictory, cryptic language, as "The law of non-resistance and non-attachment," "Seek in the heart the source of evil and expunge it," "Stand aside in the coming battle; and though thou fightest, be not thou the warrior," "A man's foes shall be they of his own household," "Cast thy bread upon the waters," "Forsake wife and child, and follow me," "I will not let thee go until thou bless me," "As ye sow, so shall ye also reap," "Become as a little child," "Confess your sins one to another," "Divine love always has met and always will meet every human need," "He that loseth his life shall save it," "I and my Father are one," "Be perfect."

Metaphysics

And there are yet other, more explanatory statements, embodied in what is known as the science of Metaphysics, which says that the vast unknown is like a mirror, yielding back in true reflection just whatever is projected into it, that to reap we need but sow, only taking care to cast the right mental seed, for whichever is sown comes up in its turn. And we know that this is true. So if it is health, if it is happiness, if it is prosperity that we would reap, let us project it, for whatever we purvey is in this fair-dealing mart received,

and dealt back in due course, with but the interest of an enlightening lesson added.

The supremely vital conclusion from all that has gone before, with all of its complexities, is that the attitude of mind is what determines all, and this itself, if unhealthy, will change as soon as one cares for its changing, when, in accordance with what we have just mentioned, the harvest will be gathered, and as soon. For all that is took its origin in Mind, and whatever is conceived in mind comes into being. So let us start fresh, freed from the husks of outworn preconceptions, and build a new estate, for ourselves and for the world.

Application

And since for this it is fresh new thoughts that we should be thinking, we must detach and disengage ourselves from the old. But that is hard, and requires practice. So let us take occasion, when the hour is propitious, and secure secluded quiet, safe from any interruption, and first tranquilize our bodies, to insure from their distraction, then disperse the petulant thinking that has crystallized our minds. In this fallow receptivity, when it is in fact established, there can then come whatsoever we permit ourselves response to. And whatever we receive shall forthwith be con-

ceived and born. So let us select an attainment, in advance, to get response in, and begin to use this resource in accordance with a plan. For, for those who would appreciate some guidance in this practice, there has been devised a process by true thinkers for their use.

Formula

First of all, then, set your standard—predetermine what you need, for the uncreate is all-fecund, and brings forth whate'er you breed. Having done this, then get quiet, place your body in repose, for the mind must be untroubled, by the body, or its pose. Now grow passive, all unthinking, freed from thoughts which but distract, for this is a pregnant process, in which intellect does not act. Thrust all futile, petty thinkings out from hence, at this great time, for there is to be creation, and that privilege is sublime. Concentrate your reach of interest, down to a focus clear and still, into which then cast your image of the thing that you would will. Quiet now, all breath suspended, fix this image in its womb, for the seed must be inplanted, that the plant may come to bloom. Pause and breathe now, making vital, all that you have willed should be, for conception has been started and the birth must be made free. Yet

dwell a space in rapt oblivion, that gestation may advance, for it is a virile brain-child that we would have of our trance. And if you have taken exception to this rhythm, and want prose, there have been profound psychologists, who true formulas here propose:

1. Set your standard of attainment in advance.
2. Assume a condition of utter physical relaxation.
3. Render the mind absolutely passive and cleared of all objective thinking.
4. Concentrate intellection down to the point of fixation of consciousness merging into
5. Subjective meditation, or mental abstraction, which state constitutes the point of absolute susceptibility to impression, or "the psychological moment."
6. Project the clear image of the attainment desired.
7. Fix this in retentive abstraction, so that it becomes the "predominant mental impression" which is the absolute determinant of everyone's life.

Advice

One should commence by definitely disposing of every single element, both outside and in, which could prove distracting, and the unpracticed and possibly baffled health-seeker

would do well to select as his first simple predetermined standard, that of restoration, without any other until the procedure is easily engaged in; while all beginners should confine themselves to just one step at a time until that one is completely mastered, for by doing this they will find the succeeding ones come of themselves and much more easily.

Yet hold in mind that there is no limitation, whatsoever, and that the infinite of everything is for you,—health, happiness, freedom, power, opulence, success, unfoldment,—for "with man not all things are possible, but with God," and it is of God that we here avail, so listen for, receive and give full measure of response to His prompting.

Moreover, since we all need renourishing, both spiritually and mentally, there is offered now, for your subjective contemplation, the following inspired Life Plan, to be first truly conceived in mind, that it may materialize in life.

UNIV. OF CALIF.
MEDICAL SCHOOL

LIFE PLAN

"I CAN *be what I want to be and I* CAN *express in my life all the* POWER, FREEDOM, BEAUTY *and* ABUNDANCE *that I desire, and even* MORE *than that of which I dream, and can bring to myself those things that I once thought impossible. From this moment I shed all the old limitations that have been binding me and step forth* FREE, *ready and able to* ACHIEVE *and I now* PLAN *toward that end. I am going to think only that which I want to see come true in my life. I will read with interest and fervor aloud and concentrate with zeal and devotion on this 'Life Pattern.' I will give it a half hour concentration every morning before I go forth to meet the world and a half hour each evening before retiring.* I WILL NOT NEGLECT THIS, *or say I have not the time or that my mind is too tired, for by saying this I am turning away* FROM *the very thing that will, by a little patient effort and perseverance, reveal me to myself a* FREE *and* POWERFUL *man able to control my life for its highest happiness in every detail,—thus becoming a blessing and a light to all the world and an actual demonstration that God meant every word when He*

said: 'BE YE PERFECT *even as your Father in Heaven is perfect.'*

"So that's DECIDED!

"I'm tired of seeing myself come under the untrue spell of limitation and lack. Others may believe in and talk this foolishness, but as for me, I am THROUGH FOREVER *with anything in thought, word or deed that does not spell* BEAUTY *and* ABUNDANCE!

"That is SETTLED!

"I can accomplish miracles. Within the next year I shall accomplish what would be even magic achievement for the effort of one LIFETIME, *through my faithful daily devotion to this simple Life Plan. I shall pursue it, not with the idea that I am* CREATING, *but merely uncovering the treasure that my Father has stored up for me. The thing is really done already and even* NOW.

"This does not make me indifferent to my task, but the ultimate assured success (because it is really existing NOW*) adds enthusiasm and security to my effort. The result is so* SURE. *How could I be foolish enough to believe otherwise!*

"I refuse to be hindered by any of the old race beliefs, so OUT *with you, everything that tries to discourage or terrorize me.*

"You are NOTHING.

"I intend to DEMONSTRATE. *From this moment on I am not going to waste any more time merely believing, but shall make this effort (with the previous happy assurance that the work is already done) actively to* REALIZE *my Divine Inheritance, and I can do this by creating my 'Life Pattern' and then nourishing it each day until that which is in the Inner is expressed in the Outer.*

"What a wonderful game this is going to be!

"It is not going to be a strenuous mental effort and task, just a positive though gentle recognition of my Divinity!

"Who am I? I am myself, a FREE *being born with a Divine Inheritance that increases the more I draw from it. This Inheritance consists of Superb* HEALTH, *Unlimited* ABUNDANCE, *Dynamic* POWER *and a Life that is* FREE *from limitations and hampering conditions.*

"At this point I may begin to feel that I am anything but healthy, wealthy and free, but I declare again I AM *free! 'Begone the sense that tries to tell me otherwise!' If I am going to heed these earthly senses, I might as well go back to my old stupid beliefs and not pursue this plan, but I* KNOW *that within me is*

a vital Power against which everything else is powerless! I may expect all kinds of grinning monsters trying to show me how bound I am personally and financially, but I will not give ear to these tempters. I know this is not the Truth and I have taken my stand in the Truth and my Divinity seriously. In the face of every disappointment that occurs after I have commenced this life plan, I will endeavor to still every adverse emotion of fear and depression (which I might as well recognize as my two worst enemies to be OVERCOME). *If I don't seem able to act as freely and lavishly as I would like, I at least will make the* SPIRIT *of the action Big and Free from fear, making the outer action a mere 'going through a motion,' so that the* SPIRIT *of my action becomes* REAL, *and will ultimately manifest in its fullness. When the time comes for me to meet bills and obligations, I will change my attitude and train myself to love to meet them, knowing that only by circulating my supply can it grow and return to me. There is no* LOSS! *When I have overcome fear of finance the organs of my body will be perfect in function. If I had unlimited wealth I believe I would be well and I* KNOW *I would be free. Why can't I accept the fact that I* HAVE *unlimited abundance and act accordingly? Most men must see to believe, obeying the tes-*

timony of the senses. I believe first and then SEE *the result of my faith. This in itself* IS *the miracle. I live and luxuriate in the belief that my good is manifesting now. Once a week I will indulge in some expenditure that my senses tell me is rash, for I will overcome these facts that stand over me with a club. I will seize the club from Fear's hand and use it as a wand to disarm all opposing forces. I will not think of my bank book in the amount indicated in my bank book. I see through this. I will teach with confidence to others this thing that I, too, am learning. When I cease my fear of loss, I will find that those who come to me will become open channels through which part of my supply will flow. I say* 'PART' *of my supply because this is not my only avenue of resource. I shall become more resourceful and develop with ease plans whereby my work will be facilitated, my compensation adjusted to meet all demands. I shall spend a part of my concentration hour in acknowledging* 'ALL' *benefits that come my way, however small. I shall think of the many things I can do well and try to get the same mental control of my life's machinery. I shall expect the happy unexpected thing, the magic, the undreamed of, and I will take the unwanted things and turn them into stepping stones toward the thing that* 'IS' *desired."*

And since each day is fully worthy of its own especial launching, there are offered the following meditations for additional daily

ENRICHMENT

MONDAY

"This day I shall endeavor to realize that I am brand new, fresh from the Heart of the Infinite. I drop off every old limitation or belief about myself and proclaim my birthright, my divinity—that I am indeed a child of the 'Most High,' made in the image and likeness of God, and because of this Truth I shall not think anything of myself that is not Beautiful. When I find myself saying or thinking or doing that which is not in accordance with the Highest, I shall immediately 'right about face,' and instead of condemning myself, I shall gently remind myself that this is not the true and sweet way to speak, think or act, and shall change my thought to correspond with Divinity. If I am tempted to feel I am sick, I shall try to meditate upon the ideal of perfect health which I, in my true Being, am one with. If I feel I lack, I shall say over and over again 'GOD IS MY ABUNDANT SUPPLY, AND THE FATHER KNOWETH THAT I HAVE NEED OF ALL THESE THINGS'; but I will seek first the Kingdom of God and all these THINGS shall be ADDED."

Tuesday

"This day I shall throw aside all sense of anxiety or responsibility. I shall go into partnership with God, saying: 'God is for me. Who or what can be against me?' *I shall proclaim aloud:* 'All things are possible with God and I am free from all that binds or hinders. It is so!' *I shall sincerely keep this little agreement with myself today, and every time I feel a sense of burden or responsibility, I shall declare aloud:* 'I am free. I am free!' *If there is any special thing that burdens, I shall say:* 'I shall be able to fully meet this need or this debt at the right time.' *I shall trust implicitly in God, as my partner, and I shall be His willing agent, keeping His* word *as my Trust. At the eleventh hour, if not before, I shall confidently expect fulfillment of His promise that 'Thy Father hears thee even before thou asketh.' I shall feel this to be a wonderful day in which I shall demonstrate freedom from anxiety. I shall try to realize that God is nearer than breathing, nearer than my own heart-beat, and I* know *that when evening comes I shall realize the Peace that passeth all understanding."*

Wednesday

"This day I am going to be thankful and count my blessings. I shall say aloud: 'I am thankful for this' *whenever any small thing occurs that has good connected with it. I shall praise my hands when they perform their activities, and give thanks for these useful members. When I walk I shall be thankful for my feet that carry me about, and by being thankful I shall find my feet will lead me to just the place or person that I am seeking. I shall be* thankful *for everything that happens today, and even if the day does not seem to be very bright for me, still I will be thankful that it is not any worse. I shall be determined to find something for which I can give thanks. This is really a form of prayer and I am keeping God's word when I give thanks, for He tells us in the Bible to pray, saying:* 'Father I thank Thee that Thou hast heard me and I know that Thou hearest me always.' *When I ask God to do anything for me I will not doubt that He hears me any more than I would doubt an earthly good friend who gives me his promise that he will do something for me. Sometimes prayer is not answered just as we anticipate, but* answered *it surely will be, for* 'God *moves in a* mysterious *way His Wonders to perform.' "*

THURSDAY

"This day I am going to live in fairyland. I shall have the expectant attitude that all my dreams are soon coming true. Every time a bell rings or a knock comes to the door, I shall expect it to be a message of glad tidings. Before the day closes I shall expect to realize at least one heart's desire. All day long I shall have this song in my heart: 'I POSSESS NOW IN CONCRETE FORM ALL THE DESIRES OF MY HEART.' *I shall hold this blessing also over others who touch my path today. Every letter or parcel I open today I shall expect to contain good news, thus forming the habit of attracting my good, and I shall keep on doing this until I demonstrate fully. I shall bless every piece of money that passes through my hands. I shall train myself in a new valuation. I shall think in a Big true way. When I* GIVE *$5 it will seem no loss, but when I receive $5 it will seem a* GREAT *benefit. I shall not clutch money. I will circulate it freely with no thought of lack. Only my Best good can come to me, for I shall become a center to which that Good Loves to flow. I am a Magnet and cannot escape my Heart's desires."*

Friday

"This day I shall devote to getting in touch and becoming at one with my cosmic sense. I shall not believe my five earthly senses but I will endeavor to hear, see and speak only the absolute Good and Beautiful. I will put the best light and construction on all I see or hear. I will not judge except through my Divine Eye and Hearing,—thus will I rid myself of all condemnation and by so doing I myself shall be freed from the strife of tongues and through this loving, simple way come under Divine Protection. I will not look with these physical eyes where they see age, lack or limitation. I shall have a 'Vision that looks Through' *seeming appearances and sees naught but Perfection. Even if the testimony of my earthly senses tells me I am wrong, still will I obey my Highest Cosmic sense until by the very force of Obedience and Faith, based on the words of Jesus Christ, believing before I have received, I shall see manifest in my affairs a state of Wholeness and Happiness, thus becoming an Inspiration to the World, for 'I, if I be lifted up, I shall draw all men unto me.'"*

Saturday

"This day I shall consecrate my entire being to God. I shall come into the realization that my body is the Temple of the living God, and as such it is capable of drawing from within the elixirs of life, health, growth and beauty and becoming glorified and radiantly beautiful, and possessed with abounding health. Its vitality and endurance is inexhaustible because it draws its Strength from its Source which is Spirit, and Spirit is life in Essence. *I shall realize that I am the captain of my own lifeboat (or body) and it is I who shall control, dictate and command it and its actions. My feet and hands and eyes do not move unless I consciously or unconsciously command them. Why then should any organ or muscle of my body manifest limitation? I will see to it that I order my subconscious realm aright, that all action shall be harmonious. I will declare:* 'All the actions and functions of my body are harmonious because it is the Temple of God and God cannot dwell where there is any imperfection.' "

Sunday

"This day I shall try to be forgiving and just, seeing the other side of each question, and learn the Divine Art of Compassion. Instead of condemning, I will FORGIVE. *I will listen for Intuition to guide me and I will obey this voice. Intuition means the* Wisdom within. *I will look upon the world as a mirror and see reflected only my own* Soul *Qualities. In this way I will know when I see limitation it must be in my own mental consciousness, but because I am a child of God, perfect, 'even as my Father in Heaven is perfect,' I will know that the seeming limitation is only relative truth and quickly change my Vision based on my Principle of Truth. I will still my* Mind's *eye and develop my* Soul *eye. I will not allow my mind to rule, but will use this wonderful instrument of mind to reflect the Song of my Soul. It then becomes like a peaceful lake reflecting only Beauty, and when my mind thinks only Beauty my life and affairs will truly glorify God."*

LIGHT

Faith

For the true pilgrim knows that the supreme expression of life is abiding, knowing faith, faith that *knows* there is God, both personal and principle, and entrusts to Him at all times and in all things; and it is for the purpose of showing that just such faith is not only reasonable and rational, but finally inescapable, that all that has gone before has been written. Should you have taken exception to the idea of a "personal" God, remember that personality exists in the objective fractionally, and that therefore it must be an attribute of the genetic subjective in toto.

The Bible

Our Biblical scriptures are majestic and invincible because they constitute a living record of human faith and divine promise united in fulfillment. Adam was tested, Abel was received, Cain was sent forth to learn, Noah was chosen as the vehicle of transmission, Abraham was made recipient of the covenant, Lot was rescued, Isaac was spared, Jacob was envisioned, Joseph was given responsibility. Moses became liberator and edu-

cator, successive extrications were effected, Balaam withheld the curse. Jordan was crossed and Jericho taken. Ruth found favor and Naomi was restored to inheritance. Hannah was made fruitful, Samuel was endowed with prevision, David was exalted and safeguarded, blessedly inspired and his sin pardoned. Solomon was enlightened and his reign made glorious. Elijah was sustained and translated, Elisha was empowered, Job was instructed and the prophets illumined, all to instil the reality of faith into resistant but cherished peoples.

Those wonderful old books are to be taken just as they were written, realizing at all times the relative sense and purpose of each particular passage, not dogmatically insisting upon schism-serving literalness, but appreciating always the wide deep universality of the subjective message. Nor is faith to be objectively crystallized, even in them, and that is why Jesus was vouchsafed as emancipator from rigid moulds, though the bonds of doctrine became tightened again under the vehement influence of didactic Paul.

The Ten Commandments Today

Consider, for example, The Ten Commandments, than which we nowadays expect even more of ourselves than they in actuality re-

quire, and which the writer has ventured to represent as follows:

1. God is altogether good, abide in Him.
2. Worship no material thing, personality, nor personal concept.
3. In speech be not flippant, nor soiled, nor presumptuous.
4. Separate from sordid things one day in seven, and be regenerate.
5. Have respect.
6. Destroy not.
7. Pollute not.
8. Take no unfair advantage.
9. Make no mischief.
10. Be not envious.

The first and great,—
Entrust to God and receive from Him

The second and like,—
Be sweet.

To which might be appended three more:
Be selfless.
Despise not.
Understand.

Prayer

For in very truth there is no separateness, and in this gracious understanding prayer emerges from distant supplication into the at-onement of perfect realization. In praying, then, do not make forlorn appeal, but offer yourself and all that you are beseeching unto God, who but awaits your love to lavish on you His.

Reading

Should it be, by chance, that in years gone by the Bible has been thrust at you as a book of terror and intimidation, let the writer suggest that you open it again, and turning to some one of the shorter books, as for instance one of the lesser Epistles, of James, or Jude, or John, read the one you select through all by itself, disregarding everything else, and retaining only the subjective realization which will grow in you as you read. Then take one of the Gospels, and making suitable opportunity, read this in its entirety, without text-hunting or exegesis, and absorb the single message as before. So you may read through the whole of the Scriptures finding nourishment and peace.

Miracles

And do not let discrepancies disturb you.

They only exist in the objective fragmentary aspects, not in the composite unity of the whole, and do not be disquieted by the seeming preposterousness of some of the miracles, for science is already able to rationalize most of them, including even the submarine journey of Jonah. Each miracle had always its inspired purpose, to advance the steps in comprehension toward that to which we are now arriving, and if to this generation there are no objective signs given, it is that we shall reach up and be joined to that which transcends.

Other Sources

Nor is all spiritual inspiration limited to the canonical Scriptures. Consider, for example, these stupendous soul-guidings from "Light on the Path":

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak * *, it must have lost the power to wound. Before the soul can stand * *, its feet must be washed in the blood of the heart." Complete and perfect disengagement from all that is objective, yet

"Though I speak with the tongues of men and of angels, and have not love, I am be-

come as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in

part; but then shall I know even as I am known.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

Boundless, all-cherishing, infinite love, which our chastenings are but to reveal. Love, which is the supreme fulfilling, in which all ache dissolves, and in which our restoration is eternal.

So in conclusion let us offer these inspired, dazzling lines which were bestowed through Mrs. Ella Wheeler Wilcox, in a poem entitled "Illusion."

The Truth

God and I in space alone,
And nobody else in view.
"And where are the people, O Lord," I said,
"The earth below, and the sky o'erhead
And the dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true.
There were no people, living or dead;
There was no earth and no sky o'erhead;
There was only Myself—in you."

"Why do I feel no fear," I asked,
"Meeting you here this way;
For I have sinned I know full well,
And is there heaven, and is there hell,
And is this the judgment day?"

"Nay, those were but dreams," the Great God said,
"Dreams that have ceased to be.
There are no such things as fear or sin;
There is no you—you never have been—
There is nothing at all but Me."

"He that is able to receive it, let him receive it."

Peace

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